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FOR THE GOSPEL MESSENGER

THE FORMS OF PRAYER TO BE USED AT SEA.

CONSIDERED IN A LECTURE.

No one of our liturgical writers having, except in a very brief manner, noticed this part of our Prayer Book, your attention is invited to a few remarks upon it.

The Bible has provided lessons, examples, and motives for all sorts and conditions of men, in all the changes and chances of this mortal life. "I adore," says the great Tertullian, "the plenitude of scripture." The narratives of the voyages of Jonah and St. Paul, and many sentences in the Psalms, and elsewhere, contain instruction specially intended for the voyager, and for those who sympathize with him. They call attention to scenes of the sea, which illustrate the power, and goodness of God, to suggest profitable *meditation*; to stir up devout *feelings*, to enforce the obligations of thanksgiving, praises, prayer, and in general, of preparation, without delay for eternity. St. Paul gives to the scenes of the sea, a figurative application, when he warns by the case of those who "concerning faith have made shipwreck." Our *Prayer Book*, imbued with the spirit of the Bible, and which contains so much of its letter, aims, like it, to be universal in its application. Its instructions and devotions are not for *this*, or that class; for this or that age, but as for all men in all times, so in all situations on the shore or on the deep, whether they have their home there, or are travellers by land or by water. How appropriate to the various characters, occupations, and circumstances of mankind are the truths, the precepts, the examples and the motives it sets forth—the meditations it suggests—and its office of confession, supplication, intercession, praise and thanksgiving! It is quite a mistake that solicitude for the prisoner and the seaman is comparatively of *modern* date. Long before a Howard and a Missionary for Mariners appeared, our *Church*, as the offices for the Visitation of Prisoners and for Prayer at Sea show,* cared for their souls. Let all then use our *Prayer Book*, carefully and constantly, in the Church, the family, the closet, and on the journey, and voyage. Its chief excellence is the Bible instruction and devotion which it quotes, and systematizes. But the Bible in preference to every other book,

* The Irish liturgy 1711, contained *this* office. The English liturgy had it at a *later* date.

with our highest solicitude, with the most intense application of the mind, and constantly to our life's end, let us use. It will tell you how to do and suffer on land and on ocean, in the calm, and the storm—when all is bright, and promising, and when all is dark and threatening. Write it upon the table of thy *heart*, for thy peace and joy—thy holiness and final glory. That Bible too will teach you how to sympathize with friends every where, at all times, in joy and sorrow, in safety and danger, and escape; and, O invaluable treasure, how to bear their loss, how to profit by it, to receive it as the kind admonition of our heavenly father, that we watch, and be sober, and prepare for death; moderate our attachment to present scenes, and fix our affections on a region where is no sorrow, and on him who liveth forever.

The introductory rubric (viz. "The morning and evening service to be used daily at sea, shall be *the same*, which is appointed in the book of Common Prayer") leads us to remark in the first place, the general applicability of those services. The resident, and the traveller, he who has his home on the land, and on the sea, have most of their *wants in common*, and therefore a separate service for each is not necessary. Whenever the ship's company are assembled for worship, they can have no better services than that which has been named, and surely they will find satisfaction in being thus present in spirit with their absent brethren, before the throne of their one Father, united in hearing the same lessons, welcoming the same declaration of absolution, and offering the same confession, petitions, praises and thanksgivings. Whatever may be said of the advantages of a common language, for christians throughout the world; it is obviously useful, that they who have one language and one faith, should have common forms of devotion, and instructive lessons taught to all, in the same words, as in our catechism, and systems of fasts and festivals; and prayers to be offered by all in the same words, as in our liturgy. Verbal controversies disgrace the christian cause, and are both frequent and bitter. They would be effectually excluded by *formularies* for teaching and prayer—by following the Apostle's advice, "I beseech you, brethren, that ye all speak the same thing."

In the 2d place, let us notice the appropriateness of the office before us. Our church prays using often the same words, as did her Lord, and gives no countenance to the desire to tell and to hear some new thing in prayer. But as variety in a certain degree, may be useful, and is sometimes indispensable, we have alternative acts of prayer and praise headed "or thus," and *occasional* prayers and thanksgivings, adapted to different conditions and changes of circumstances, as for the mourner, the sick, the prisoner, and those who have their business in the great waters. The *occasional* prayers and psalms to be connected with the daily service, or used separately, as there may be necessity, in the office before us, are remarkably appropriate and feeling.

It becomes the prosperous to be thankful, to cherish a sense of dependence on providence, to look to him for a continuance of his favor, without which darkness and death must come upon them, and therefore

This office takes it for granted, that the exercises of devotion will not be postponed to a storm, that there will be the morning and evening prayer at least on Sundays, together with the collects appropriate at all times, and not least so during fair weather, in which voyagers recognize God as the creator of the sea, and its "bounds," and the ruler of its raging, and implore his protection and preservation, and direction in all their doings—that they may return in safety to enjoy the blessings of the land, with the fruits of their labor, and his grace also to guide and to help, that they may be thankful, and useful, or in other words glorify his holy name to let their light shine before men that they may glorify their father in heaven, and finally, that they may obtain everlasting life,—the petitions as well for the body as the soul, being offered in dependence for a favorable answer exclusively on the merits of our Lord Jesus Christ, through whom alone we have access to the Father.

Not less suitable, full, and feeling are the devotions "*to be used in storms at sea.*" These are of two classes,—collects for *social* worship, and short prayers or ejaculations for those who, "by reason of the storm cannot meet to join in prayer with others." The first collect invokes the power, which commands the wind and the waves, and the goodness which stills their rage. It *confesses* forgetfulness of God and refusal to obey him when we have been safe, and all things quiet about us. Its *supplication* is in the very words of Holy Scripture, "save Lord, or we perish." It draws near to God, as children to a father, "we thy creatures." It is the prayer of faith, "in Jesus Christ thy Son our Lord." The second collect, adverts to his omniscience, who beholds all things here below—is very earnest "calling out of the depth of misery—the jaws ready to swallow us—O send thy word to rebuke the raging winds and the roaring sea." It contains a *vow*, "we being delivered from this distress, may live to serve, and to glorify thy name all the days of our life. The living shall praise thee."

The ejaculatory prayers are very emphatic, "hear, hear us, and save us that we perish not," and some of them, in the very words of scripture, as "be merciful to us sinners" "Save us for thy mercies sake," (Psa. vi. 4.) They seek favor through Christ, "for his name sake," and they also contain *vows of obedience* to God, "O save us that we may praise thee, that we may glorify thee." The reference to a like scene of danger and suffering is inimitably affecting and encouraging to faith, "O blessed Saviour, who didst save thy disciples ready to perish in a storm."

Ardent feeling adopts in prayer *fervent* words. It is for such a state of feeling, that our liturgy provides what is called the shorter *litany*. "Lord have mercy upon us, Christ hear us, &c." and these the briefest of petitions are, with great propriety introduced into the part of the office, we are now considering viz. in respect to a storm. And here also we have the Lord's prayer, so concise and yet so comprehensive, so well adapted for all men, in every situation, whether of safety or danger. How natural when death is nigh, to look to our Father in heaven, and to pray forgive us—deliver us from evil, and to submit ones self. "Thy will be done."

Prayers, as we have noticed, are provided for *private* worship, and some of them remarkably brief, to suit the peculiar circumstances of the person, place and time. But there is a special blessing annexed to *social* prayer, as in those promises, "Where two or three are gathered together in my name, there am I in the midst of them." "If two of you shall agree on earth, as touching any thing that ye shall ask, it shall be done for them of my Father which is in heaven;" and *therefore*, besides the more extended form for social worship, there is provided a shorter form, to be used on the occasion of immediate danger, when, as the rubric has it, "as many as can be spared from necessary service in the ship shall be called together, and make an hearty confession of their sins to God, in which every one ought seriously to reflect upon those particular sins, of which his conscience shall accuse him." The prayer of the publican, (which we are told was accepted,) was a *confession*, that he was a sinner; and a cry for mercy. Correspondently to this scriptural precedent, the church teaches, that when the time admits not of much speaking, that the best offering of the sinful mortal is a humble *confession*, and earnest supplication for forgiveness. And what language **more** affecting and humiliating and importunate can there be, than that here adopted from the communion service—"wickedness in thought, word and deed—manifold sins, the remembrance is grievous, the burden of them is intolerable. Have mercy, have mercy most merciful father, for thy son's sake, forgive." The comfortable declaration, that there *is* forgiveness, where there is a hearty repentance, and true faith is then to be pronounced, if a priest be present.

Our blessed Lord justly complained of the nine who gave no thanks when their prayer was granted, while he *commands* the one, who turned back and with a loud voice glorified God. The Church as well in her daily service as in the occasional prayers and thanksgivings, reminds the worshipper that *both* are his duty, both petition and thanks offering, and so, in the office before us, we have several collects and psalms and hymns of *thanksgiving* and adoration. And as she always prefers the words of scripture, and for praise particularly the *Psalms*, we have, first the 66 and 107 Psalm, in which are these very appropriate allusions "God holdeth our soul in life. He maketh the storm to cease, the waves thereof are still, He bringeth them to the haven where they would be." Here too is this reference to the vow, which was noticed in the prayers; "I will pay thee my vows, which I promised with my lips, when I was in trouble." And the obligation is suggested of not merely a private, but a public acknowledgment of the divine mercy, in his holy temple, in the presence of his people" thus:—"I will go into thine house with burnt offerings." "O that men would exalt the Lord in the congregation of the people, and praise him in the seats of the elders." *That other* very proper evidence of pious gratitude, viz:—the endeavour to convert and edify our fellow men is here also suggested; "O be joyful in God all ye lands. O praise our God ye people. O come, I will tell you what he hath done for my soul. O that men would offer unto him the sacrifice of thanksgiving." There are two *hymns*, with which are blended verses from the *psalms*, appropriate to

deliverance from “dangerous tempests.” They too, are remarkably true to nature, and instructive, as to the duties which become the thankful, for here we read, “he hath delivered from the merciless rage of the sea, we were even hard at death’s door—our soul melted within us because of the trouble.” And are reminded of our unworthiness, “he hath not dealt with us after our sins”—of the obligations to praise the Lord daily, and to *declare* his wonders for the benefit of our fellow men; and of our dependence on God, as for the safety of the body, so also for the salvation of the soul. “He by whom we *have* escaped death, is the God of whom cometh salvation.” “A good and pleasant thing it is to be thankful” is here implied; “Thou Lord, hast made us glad. We will triumph in thy praise.” The te deum, “we praise thee, O God, we acknowledge thee to be the Lord,”—that solemn hymn of human composition, which approaches so near the excellence of the psalms themselves, is recommended, and on an occasion of rescue, it is equally as appropriate as it is in its place, in the morning service.

In the “collects of thanksgiving,” we have such humble heart speaking expressions as these:—“we thy poor creatures,—when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us,” “thou hast powerfully, and mercifully defended.” Gratitude is prayed for: “make us as truly sensible now of thy mercy as, we were then of the danger,”—to be expressed, “not only by words, but also by our lives, in being more obedient to thy commands.” And here again, we are reminded, as God hath loved *us*, so we should love one another; and manifest that love especially by assisting them to know and obey the gospel: “Give us grace to improve this great mercy to thy glory; the advancement of thy gospel, the honor of our country, and the good of all mankind.” A spiritual use is made of the circumstances of the voyager, and in this respect our Prayer-book does but imitate the Bible, for when we praise God “by whom we have escaped the death of the body, we are reminded that he is the God of whom cometh the salvation of the soul,” and we pray, that we may learn even from the winds and seas to obey his voice and to do his will. On comparing this office with the 107th Psalm it will be found that the truths and the duties which it teaches and recommends, are the same suggested in this Psalm. May we not say truly that the Psalm is the basis of the office. Such is a brief abstract of this office, sufficient it is hoped, to illustrate the wisdom of the church, which has set it forth, and to recommend its use as to the voyager, so also to his friends on the shore, absent from him in body though present in mind and heart.

In the 3d place, let us notice some of the *lessons* set forth in this office. All our devotional offices incidentally contain *instruction*. Indeed devotion when expressed is inseparable from doctrine and precept. A man prays and praises and thanks God in conformity to his system of belief and practice. The offices in our Prayer-book therefore, are so many treatises, on the subjects to which they respectively relate. What better treatises can we have on baptism, catechising, confirmation, the Lord’s supper, a state of sickness, the dispensation of death, and the improvement of a prison, than the offices for these occasions. The “forms

of prayer at sea," have probably attracted less attention, but they will be found equally full of suitable information and direction. Here we are reminded, that the Creator is also the ruler of his creatures animate and inanimate. Wind and wave and man being constantly subject to his control. Here we are taught to meditate on his power and goodness, to cultivate trust in him, resignation to his will, the desire of holiness and the hope which looks beyond this perishing scene to an eternal heaven; and here also we are called to the duties of private and social devotion; of applying to God for what we need, of thanking him for what we have and hope for, and of adoring and praising his ineffable excellence. In fine, here we are called to obedience generally, in thought, word and deed, and to aim at more and more improvement, not counting ourselves to have attained, or to be already perfect, but to press towards the mark of the divine perfection, "hereafter we must obey thy voice and be *more* obedient to thy commandments."

These remarks on the care of the Church for all her members in every variety of situation, and on the appropriateness of the office, she has provided the voyager, and the valuable lessons which it embodies, are in many respects applicable to the *traveller by land* also. How many such are there in this locomotive age, and how needful that *they* should be reminded of the claims of piety! But we may add the remarks now made are applicable to men in general. The wonders and mercies of our heavenly father's hand, are not exclusively or in a greater degree manifested at sea than on land. The meditations, the sentiments and the duties which we have named, are not chiefly appropriate to the voyager and the mariner. No. The traveller and the landsman are also surrounded with monuments of the power and goodness of God, have a constant summons to fear and love God; and are equally bound to acknowledge his greatness, to praise his mercy, to "pray always," and especially in the day of sorrow and alarm. "Is *any* afflicted, let him pray." "The prayer of faith shall save." It is the duty of all "to make humble confession of their sins to God, in which every one ought seriously to reflect upon those particular sins, of which his conscience shall accuse him." The life of every man whether young or old, at *every* moment, whether he be healthy and strong, or sickly and weak, is precarious. "Be ye also ready, for ye know not when the time of death is, *is* a warning, addressed to *all* indiscriminately. Whether the sudden death be by fire or by water, at home or abroad, in this or that place of land or of sea, the monition is the same, viz:—to make immediate preparation to meet thy God; to thank him for preservation and all the blessings of this life, and to pray, "From all evil and mischief and sudden death, good Lord deliver us." And let us be encouraged to duty and to hope by the example of St. Paul. "In perils in the city, in perils in the wilderness, in perils in the sea, there shipwrecked a night and day in the deep," it is he, even Paul, who also says, "None of these things move me. I have learned in whatsoever state I am, therewith to be content." "I know in whom I have believed, and I am persuaded, that he is able to keep that which I have committed unto him against that day."

FOR THE GOSPEL MESSENGER.

HOURS OF STUDY, NO. II.*

God said, let us make man in our image, after our likeness. Gen. i. 26. The Pentateuch is as much a compend of theology, as of sacred history. It differs from all other registers in this, while it contains the early annals of the Hebrew Commonwealth, it embodies a complete system of Ethics. The canon and civil laws of this anomalous polity, were united in the jurisprudence of the Theocracy, or the immediate and direct government of God. In the morning of the world, it was all important, by the preservation of a right faith and proper worship, not less than the cultivation of social virtae, that the minds of the chosen people should be suitably impressed with the grandeur of the divine majesty; and a respect for His laws maintained by adequate sanctions. Notwithstanding however, all those checks and obstacles to disobedience, the Hebrews were egregiously prone to idolatry: and we find, that the penal consequence of their violated laws carried with it the stigma of treason against the divine government. Under those circumstances, is it likely that the Lawgiver whose legislation descended to the very minute details of the ceremonial code, the infraction of which were sometimes treated as capital crimes, should dictate loose, if not positively erroneous doctrines, in relation to the nature of the Deity from whom that system emanated? There is evidently an obscurity in those revelations, which the sacred writer does not pretend to remove. It was necessary that he should not, if he could, explain them.

Had Moses *plainly* announced the doctrine of the Trinity, in the unity of Jeheovah, as the basis of religion, would not the simple minded people to whom the law was revealed, have alledged the authority of inspired truth in justification of idolatry? If, on the contrary, no *intimation* of the plurality of persons in the Divine essence, was expressed in the Mosaic Covenant, the world, in after times, would have strong reason for the assertion, that Messiah's claims to divine honor could not be substantiated on the "Law and testimony:" and that his Gospel (no matter how pure and holy its morals in other respects) inculcated the most fatal errors in faith and worship. The law, says St. Paul, is a shadow of things to come. (Col. ii. 17.) The whole Levitical system contained allusions to the Redeemer's ministry and sovereign rule, which the people at the time of promulgation, did not understand, otherwise than as types covering important, although unknown moral truths; but which christians comprehend as symbolic predictions fulfilled, and standards of faith by which the truth of the gospel may be tested. From this reasoning, it would seem, that the doctrine of the Trinity, should be inculcated in the Mosaic account, either by implication, indirect assertion, or symbolic representation. Such precisely, are the modes of which the author of the Pentateuch adopts. The proof is alleged in the passage selected as the guide of our reflections. The Elohim said, 'we will make man in our image, according to our likeness.' Literal translation of Hebrew. The name of Deity, (אֱלֹהִים) Elohim is a plu-

* No. I. appeared in June, 1837.

ral noun in agreement with a singular verb, by which construction the schoolmen would have us to understand the trinity in unity of God. It is very remarkable, that the plural number of nouns placed in accordance with the name, title and offices of Deity is used in preference to the singular. Hear O Israel, the Lord thy *Gods* is one *Lords*. Remember now thy *Creators* in the days of thy youth, &c. These and other expressions of similar position, and influence, as let us make in our image, &c., do intimate a plurality of God. That this plural singular is a *trinity*, may be inferred from the distinction of phrase, obviously used to inculcate doctrine in the sacred narrative. God *created*, evidently implies the agency of God the Father. God *said*, seems also to designate the office of God the Son, whom St. John (Is. &c.) calls the Logos or the word. The Spirit of God brooding on the waters, is a declaration of the sanctifying influences of the third person in the Godhead. Unfortunately for the peace of the religious world, christians, from the poverty of language, have been compelled to use the word *Trinity*, which no where occurs in the sacred writings: and to designate the distinctions of that Being, as *Persons*, whilst it is universally admitted, that 'God is a Spirit.' (John iv. 24.) He has neither body, parts nor passions; and of course, cannot be truly called a person. This name, so entirely inappropriate, if it suggest the idea of corporeal existence, is used merely to designate the characters under which it has pleased the Deity to reveal his perfections. And it would seem of little moment, if in appeals to the throne of grace; or in the defence of gospel truth, the word persons be used, to distinguish the members of the Divine nature, provided the true distinction of faith be preserved; and equal adoration be ascribed to the One God, Father, Son and Holy Ghost. Proofs of this mystery, drawn from the Mosaic history may be supposed *a posteriori*. They who receive the doctrine have been accused of the design to make the scriptures suit their faith, and of having taxed ingenuity to discover authority for every religious opinion. But christians do not stand alone in maintenance of the doctrine of the Trinity. The Chaldee paraphrasts write the name of God with two yods above and a vowel under, thus ‘’. From which ascription, with good reason, the opinion is maintained, that the Trinity of the Deity was mysteriously inculcated. The Targums plainly express this distinction. In those commentaries the *word* of Jehovah is frequently substituted for Jehovah. The Jerusalem Targum on Gen. i. 17., for the Hebrew. The Elohim created, &c., has the word of Jehovah created &c. So Onkelos Gen. xxviii. 20, 21. If the word of Jehovah will be my help, &c. Many other instances of the kind might be produced from the Targums, but those passages are sufficient to prove that not only *personal*, but divine honors are ascribed to the word of the Lord, by the Chaldee paraphrast. (See Kidder's Messias part 3. pref. p. xi. 106. Parkhurst's Greek Lexicon &c.) The Grecian Jews speak in the same style. Thus Wisdom, 9. 1. O God who has made all things by thy word, &c. chap. xviii. 15, 16. The Almighty Logos or word, is described as a person leaping down from heaven and executing vengeance on the Egyptians. (Comp. Wisdom xvi. 16. Eccles. xxxix. 28.) It is very

evident, therefore, without further proof that the ancient Jews did, from scriptural authority, believe in the triune God, whom they worshipped, under various titles. These prefatory remarks enable us to comprehend the meaning of the whole passage, God said, let us make man after our own image, after our likeness, that is, the Trinity said, we will form a representative of ourselves, to whom we will commit a moral dominion over the world; and to fit man for this exalted station, we will invest him with the likeness of our nature which is true holiness. The Hebrew sustains this version and no other. **צְלָמֶן** (Tzelem) the word rendered 'our image,' does not occur as a verb in Hebrew: but in the Syriac, it signifies to figure, paint, represent, &c. (Castell in loc.) So that the substantive noun with the affix may be translated in our image, figure or representation. A very ingenious comment upon the word has been lately adopted by critics. It represents man as the type of Deity. As the Elohim, consists of Father, Son, and Holy Spirit, so has man a body, mind—that is organic life; and an immortal soul. The distinction of vital and spiritual being is evidently noticed in the sacred history, by the remark, 'God breathed into man's nostrils the breath of *lives*; and **man** became a living soul.' (Gen. ii. 7.) Thus was the newly created being a *type* of Deity, as threefold properties were united in one nature: and thus may every one carry within himself the evidence of a Three One God. But that was not the only object of human creation in the divine image. It was to represent God upon earth: to co-operate with God; to act for God. In the sentence which records the divine determination so to create man, is the grant made to him of *dominion* over every living thing upon the face of the earth. So God created man in his image—as His representative; and with full powers to maintain his authority over the subordinate works of creation. But as man was invested with this natural and moral power, it was necessary that high and holy traits of character should adorn his life and agency. *Therefore* was he created after the *likeness* of God. **דִּמְנָה** (deme) rendered likeness, is much stronger in expression than the Hebrew word translated image, and refers to the moral assimilation to the divine attributes, that is, the purity and holiness which man inherited from his creator. Nor is this belief peculiar to the christian profession. The tradition of the human creation in the divine likeness, was preserved among the Romans until the Saviour's advent. Cicero writes, 'Qui se ipse norit primum *aliquid* sentiet se habere *divinum*, ingenuumque in se suum, sicut *simulachrum aliquid* dedicatum putabit.' (De Leg. lib. 1 cap. 22.) He who knows himself, will in the first place perceive that he is possessed of something divine, and will think that the mind within him was dedicated like a *sacred image*. Ovid in still plainer terms (Metam. lib. 1. lin. 83.) says, that Prometheus, (meaning the divine counsel) formed man after the image of the gods, who govern all things. Finxit in *effigiem* moderantūm cuncta deorum, &c.

One of the most humiliating reflections, derived from the knowledge of the first transgression, is the consciousness that the creature, by his own voluntary act, obliterated the divine similitude in which he was created, tore the crown of glory from his head, and trampled it under

foot ! This painful remembrance forced the Proverbialist to exclaim, "God made man upright, but they have sought out many inventions." Ec. viii, 29.

E. P.

FOR THE GOSPEL MESSENGER.

WATER.

Water is very beautiful ! It is soothing to stand in an hour of despondency beside the banks of a smooth river, and listen to the soft murmuring of the waves as they gently dash against the shore ! There is a companionship in them, which is delightful. As one, and another, and another, flows onwards, each bearing to the next a strong resemblance, the mind is exercised with thoughts of the Deity, who framed them thus, and we gaze in wonder !

There is converse with the low ripple of the tide if we hear it rightly. It quiets the restless feelings of our nature, and bids us imitate the peaceful bearing of those untroubled wanderers. Nothing so quickly soothes the ruffled spirit as the sight of some placid lake, upon which the sweet moonbeams play in undisturbed tranquillity ! There is a voice in the wave ! And we cannot be lonely while its sound meets our ear.

It whispers *consolation*, if distress assails ; for the fast flowing current tells us that whatever ills we now endure, are the next moment *past*, and though others may succeed them, the *same sorrow* cannot wound us *twice*. The wave once having glided by, *returns not*, but passes onwards to the ocean, in which it is lost forever. So our trials speed past us, only *touching us* as they sweep along, and are soon forgotten in the vast ~~and~~ of time.

Water *instructs us* ! We see it performing its daily, hourly routine—moving submissive to the command of God.—It ne'er rebels against his will. Whatever *he* appoints, *it* executes.—While man too oft departs from nature's law, and shuts his ear to the Creator's voice.

Water *warns us* ! We see, when lashed by the tempest's boisterous arm, it furiously rages—and scattering destruction, sinks the fragile bark, that trusted to its treacherous promises. Thus reason risks her happiness upon the tide of *feeling*, which while *calmly* bearing on its way the precious burthen, safely guides it to the port of safety—but when inflamed by outward enemies, or inward violence, it bursts the strong control of virtue, and hurls to utter ruin the *rational* in our frame !

Water *blesses us* ! It is pure—from its crystal fountains the baptismal stream descends, to cleanse the soul from sin. It is a "*pure river*," that flows from "*beneath the throne of God*," bearing salvation to each faint and guilt stricken spirit.

Water is *essential* ! Without the broad ocean's aid, how could we hold communion with our brethren of other lands ? How could the Redeemer's banner be planted on the wide battlements of infidelity and error ? How could the chariot of the Gospel be borne to other hemispheres, and roll onwards till the whole earth becomes one vast united band of brethren.

Without the cooling spring, how were the fevered lips refreshed—the

raging fever quenched—the aching brow relieved! Without the fertilizing shower how would vegetation languish? Water *does bless us!*

Water *restores us!* Wherever cast by God's decree, in sunshine or in storm, its mirrored surface still reflects within its breast high heaven! While man too oft forgets there *is* a heaven *to be reflected in his earth-born bosom!*

Water is *pure!* Behold the snow-flake, as it leaves its home in the sky—It is spotless as *he* is, from whose empire it descends—like the *soul* as *he* framed it—unsullied till it comes in contact with our dust-formed tabernacle.

Water is *wonderful!* Behold it dashing impetuously over the rugged rock, which breaks it into a thousand atoms—yet each a drop perfect in symmetry, radiant, and bright with the hues of heaven's own blessed bow!—but foaming and terrible in its wrathful career. Thus the calm temper, perfect in each different part, that forms the whole, reflecting the graces of the spirit, in colors beautiful as rich, when tossed on the rough scenes of temporal excitement, loses its tranquil loveliness, and strikes dismay into every beholder.

Water is *fearful!* Behold the rude storms of winter! Resistless torrents, swift-descending, amid cold and suffering, in hails' or sleets' dread visitation, laying prostrate things animate and inanimate! Like the awful ravages of sin's dark influence, defacing and destroying the fairest, best, sweetest gifts of a Deity's benevolence.

Water, beautiful water! View it as we may, raging or calm—rippling in the stream, or roaring in the cataract, we cannot look upon it, and be indifferent! Who that has watched the swelling billows, as his frail bark ploughed some shoreless ocean, now rising to mountain height, now sinking into a vast furrow, but mused of *him* whose *word* had formed, whose *hand* still regulates the mighty deep? If the voice of God ever speaks within us, it is *here*—and he who rides above that stupendous engine of his power, and ne'er remembers the great architect, *must be without a soul!*—or lost to the highest bliss created man may feel, the privilege of realizing *his* presence in *his works!* It seems to bear upon its front, “God made me,” so plainly, that none the language can mistake, and he who does not feel *his* mercy, in the gift, enjoys that gift with only *half a heart*.

Art may produce much to please the eye and gratify the senses, but the Omnipotent *alone*, could form the glorious water! He seems to speak in every echo of the torrent, and bids us to fear and yet adore,—to remember, that the same hand which makes the stream glide tranquilly along to fertilize the soil, and cheer the husbandman, directs the overwhelming cataract, which in its unchecked course, oft sweeps to ruin, the fairest scenes of industry and peace; and thus he can bless our souls with the soft influence of his grace, yet in a moment's wrath, can crush them to the dust with his righteous vengeance.

Take it in what aspect we may, water is inexpressibly beautiful—inexpressibly instructive—and it is impossible to gaze upon it and not remember God!

Charleston, 1838.

JULIA.

FOR THE GOSPEL MESSANGER.

LEAVES OF A SCRAP BOOK.

The principal law of the Saviour's religion with regard to society, is 'Love one another,' whereas the usual maxim of worldly policy, is its reverse, "Hate one another," this is the abstract difference between church and state.

The Rev. Thomas Scott, (the author of the so much used commentary) though decidedly of a Calvinistic turn, was distinguished by his practical theology, and conformity to the establishment of which he was an ornament. Few of his thoughts are more judicious than those contained in a letter to a friend on Prayer Meetings. He disapproved of them for the following reasons:—1st, Because they were spiritual *hot beds*, by which hasty and superficial preachers were raised up. 2d, Men were called in this way to pray in public, whose conduct afterwards brought a deep disgrace on the christian religion. 3d, They are well calculated to produce a captious, criticising, self-wise spirit in the speakers. 4th, They render the people contemptuously indifferent to the stated worship of God at church; and indeed many to any public worship in which they do not take a part. 5th, It is an irregularity. Persons chosen to conduct those meetings, although afterwards found to be improper characters, could not be displaced without difficulty. That *women* should pray in public, is contrary to the subordination of the sex in domestic life; the modesty and delicacy which are the chief ornaments of their nature; and the express prohibition of inspired truth. (1 Cor. xiv. 34.) If good is done by prayer meetings, bad is also. We should never practise the latter, that we may produce the former. Men who do so, are like bad accountants—they set down their gains but not their losses; but the losses being greater than the gains they become bankrupt.—*Scott's Life by his son.* p. 336.)

Epictetus thought that purchase too dear that was paid for only by flattery.

A wall in Rome had this picture: A man, painted naked, with a whip in one hand, and four leaves of a book in the other; and in every leaf, a word written: In the first, *plango*, I mourn; in the second, *dico*, I tell; in the third, *volo*, I will; and in the fourth, *facio*, I do. Such a one is the true penitent. He is naked, because he would have his most secret sins laid open to God. He is whipped, because his sins do sting himself: his book is his repentance: his four words are his actions: in the first he mourns, in the second he confesses, in the third he resolves, and in the fourth he performs his resolution. *Plango*, I mourn—there is sight of sin and sorrow. *Dico*, I tell—there is contrition for sin, and confession. *Volo*, I will—there is amending resolution. *Facio*, I do—there is performing satisfaction.—*Lightfoot, Erut.* p. 60.

Plutarch gives this as one reason why God is so slow in the punishment of the wicked, that we may learn meekness and patience by his example; adding, that our greatest happiness and perfection, consist in the imitation of our maker.

We term sleep a death, and yet it is waking that kills us, and destroys the spirit, that are the house of life. 'Tis indeed a part of life that best expresseth death; for every man truly lives so long as he acts his nature or some way makes good the faculties of himself. Themistocles therefore, that slew his soldier in his sleep, was a merciful executioner. 'Tis a kind of punishment the mildness of no laws has invented. I wonder the fancy of Lucan and Seneca (both of whom were permitted by Nero, to choose the mode in which they would die,) did not discover it. It is that death by which we may be literally said to die daily; a death which Adam died before his mortality; a death whereby we live: a middle and moderating point between life and death; in fine, so like death, I dare not trust it without my prayers and a half adieu unto the world, and take my farewell in a colloquy with God.—*Sir T. Browne's Relig. Med.* p. 141.

Be not angry with any without a cause. If thou beest, thou must not only, as the proverb saith, be appeased without amends, (having neither cost nor damage given thee) but, as our Saviour saith, be in danger of the judgment.—*Fuller's Holy State.* p. 173.

To be angry for every toy debases the worth of anger: for he who will be angry for any thing, will be angry for nothing.—*Ibid.*

Hope not for impossibilities. He needs to stand on tiptoes that hopes to touch the moon: and those who expect what in reason they cannot expect, may expect.—*Ibid.*

When our hopes break, let our patience hold: relying on God's provideuce without murmuring, who often provides for men above what we can think or desire. When Robert Holgate could not peaceably enjoy his small living in Lincolnshire, because of the litigiousness of a neighbouring Knight, coming to London to right himself, he came into the favour of King Henry the eighth, and got by degrees the archbishopric of York. Thus God sometimes defeats our hopes, or disturbs our possession of lesser favours, thereby to bestow on his servants blessings if not here, hereafter.—*Ibid.*

A lazy hand is no argument of a contented heart. Indeed, he that is idle, and followeth after vain persons, shall have enough: but how? Pro. xxviii. 19.—' Shall have poverty enongh.'—*Ibid.* p. 210.

God's spirit is the best schoolmaster to teach contentment, a schoolmaster who can make good scholars, and warrant the success as well as the endeavour. The school of sanctified affliction is the best place to learn contentment in: I say sanctified; for naturally, like resty horses, we go the worse for beating, if God bless not afflictions to us.—*Ib.*

There is in man a natural enmity to spiritual truths, which will always exert itself in a manner suitable to its nature and quality.

I remember once when I was in great doubt and concern about the Trinity, I met with these words of Lucian: The most high God, great, immortal, heavenly Son of the Father, One of three, and three of One. This scurrillous passage of the Pagan scoffer, was a means of removing my doubt, and confirmed me in the doctrine of the Trinity.—*Hammond Church, pref.* p. 9.

Archbishop Leighton, thought that in this world, the christian's white robe would very likely be entangled and defiled, if he wore it too flowing-

ly. Our safest way, is to gird up our affections wholly. When we come to the place of our rest we may wear our long white robes at full length without disturbance: for no unclean thing is there: yea, the streets of that new Jerusalem are paved with gold.—*Life*, p. 37.

Some one saying, you have been to hear a sermon. I met a sermon, was his reply, a sermon *de facto*, for I met a corpse; and rightly and profitably are the funeral rites observed, when the living lay it to heart.—*Ibid.*

The grace of God in the heart of man is a tender plant in a strange unkindly soil.—*Comp. Pet.*

NOTICES OF NEW PUBLICATIONS.

The Primitive doctrine of Election; or an historical inquiry into the ideality and causations of Scriptural Election, as received and maintained in the Primitive Church of Christ.—By G. S. Faber, B. D.—We extract the following from the British Critic.—The Calvinistic notion of election has often been most triumphantly refuted on the ground of scriptural interpretation, and even by an appeal to those feelings of truth, justice, and mercy implanted in the human breast, which, in their unsophisticated state, constitute at once a revelation of the Divine will whereby are sanctioned the original determinations of the intellect as to moral good and evil. But there was still wanting the historical proof that the tenet in question, made no part of the evangelical system once delivered to the saints, and that it cannot be traced beyond a certain period to which the authority of apostolical teaching did not come down, and where of course it must rest exclusively upon the professional knowledge or ingenuity of an individual author. This desideratum is supplied by Mr. Faber, who, after minutely examining the works of all the Fathers prior to Augustine, affords to his readers the most perfect assurance that, down to the fifth century, the Church of Christ never gave any countenance to the strange system of opinions advanced by the Bishop of Hippo. The primitive Christians, he reminds us, *must* have annexed *some* ideas to the scriptural terms Election and Predestination; and when we recollect that they must have received their doctrinal instruction either from the Apostles themselves, or from those who were taught by the Apostles, “it is difficult to believe, that they could have annexed to them any other ideas than those which were annexed to them by their inspired, and therefore infallible teachers.” What these primitive notions really were he sets forth at great length, and with much strength of argument;” * * * “Calvinism has its commencement marked with an uncommon degree of precision. Wishing fairly to come to the bottom of the matter, and well aware that Augustine had taught the system long before the days of the celebrated Calvin, I employed my first season of leisure in carefully perusing the whole Pelagian controversy of that eminent Father; during the course of which, and specially toward the conclusion of it, he is known to have copiously stated, and to have vigorously maintained, the system now under consideration. The result was precisely what I had anticipated from my previous reading of the earlier Fathers. When Augustine fully propounded his own

views of *Election* and *Predestination*, he was immediately charged with innovating upon the ancient doctrine of the Church ; he was assured by the complainants, that they had never before heard of such speculations ; he was referred to the current system of the existing Catholic Church ; and he was challenged to produce evidence that his new opinions had ever been advanced as the mind of Scripture by any of his ecclesiastical predecessors."

We are much pleased with the observations of Mr. Faber, on the phrase, "generally set forth." The import of the *generally* is, he suspects, very often and very widely misapprehended by the readers of the seventeenth Article, as it occurs in the English form. The term is thought to be equivalent to *usually*, or for *the most part* ; and thence the clause is supposed to teach that in the matter of election, God's promises must be received as they are most *usually* set forth in Scripture, so that in the interpretation of holy writ, we must not set up one text in opposition to another text. But this is in no wise either the meaning of the term or the drift of the clause. From its ambiguity, the word *generally* has, no doubt, been infelicitously selected ; but a moment's inspection of the Article in its Latin form will show us the true import of the term. Its sense is not *generally* as opposed to *unusually*, but *generally* as opposed to *particularly* ; it is *generaliter*, in Latin, not *plerumque*. Had the word *generically* been used in the English form, all ambiguity would have been avoided ; and thus the real drift of the clause would have stood out plain and distinct. The latter part of the Article is an explanation of its former part. We must embrace the doctrine of the *predestination to life* ; but then as that predestination through the *medium* of election into the Church Catholic, is, so far as respects particulars or individuals, only according to God's moral purpose and intention, the promises of God in regard to predestination and election must be received *generically* not *specifically*. That is to say the promises of God must be received *generically*, with a reference to the *whole collective Church of the Election*, which Christ has founded on a rock, and which can never be finally overturned : not received specifically with a reference to a *certain number of individuals of that Church*, whose particular predestination to life might thence be erroneously pronounced absolute and irreversible. In this explanation, furnished by the Article itself, we may plainly, in its very phraseology, detect the assisting hand of Melancthon ; and where his hand is detected, we can never doubt the real meaning. In precise correspondence to his language, and to its own self-explanation, of the use of the word *generically*, the Article, throughout its entire composition, employs a phraseology, not singular or *particular*, but plural or *generalical*. It teaches, for instance, *every member* of the Church to speak of the godly consideration of an election ; and in the Latin form, though in the English exhibition of the Article the phraseology has been departed from, it further teaches all the members of the church to say that this godly consideration doth greatly confirm *our* faith of eternal salvation to be enjoyed through Christ, and doth vehemently kindle our love towards God. Now, such pluralizing language, thus put into the mouth of *every member* of the Church, would palpably be improper, unless

the author of the Article, like his friend and adviser Melancthon, had held and taught that in *his* sense of the word every member of the Church Catholic, or the Church of the Election is himself one of the elect of God."

"In the course of this learned work the author has successfully established the following positions; namely, that the primitive doctrine of Election was neither Calvinistic nor Arminian, but the choice of certain individuals to the privileges and hopes of the Gospel; and also that the views entertained on this important tenet by our Church strictly coincide with the opinions held during the early and purest ages of the faith. He has proved, by a careful examination of historical records and professional treatises, that prior to the days of Augustine, there was no stumbling-block in the way of the plain Christian, as to the rule of life or the ground of hope after death; and that no one had as yet ventured to teach any other species of Predestination than such as was inculcated by St. Paul and received by the Apostolic Fathers. He has shown that in primitive times, every professing member of the visible church of Christ was one of the elect in the original and proper sense of the term; a truth which he illustrates beautifully by a reference to our Liturgy, both in the daily service and occasional offices. We pray that the infant newly baptized may remain in the number of God's faithful and *elect* children: and we also pray to our holy and most merciful Saviour, that most worthy Judge Eternal, to suffer us not at our last hour, for any pains of death, *to fall from him*. The indefectible purpose, the irreversible decree, the seal of heaven fixing from all eternity the weal or woe of every human being, were unknown to Clement, Ignatius, Justin, and Irenæus, and indeed to all the writers of the three first centuries."

"The Christian world is therefore greatly indebted to such writers as Mr. Faber, who show that Calvinism is a corruption of the pure faith once delivered to the Fathers; that it was unknown to the earliest ages of the Church; and that it effected not its entrance within the pale of the Catholic communion without a struggle on the part of the faithful, and an open protest that it was a bold innovation."

Thoughts on some of the objections to Christianity, and some of the causes of unbelief: An address, delivered at the commencement in the General Theological Seminary, of the Protestant Episcopal Church, in the United States, by the Right Rev. Henry U. Onederdonk, D. D., Bishop of the Protestant Episcopal Church in Pennsylvania.—This address suits our taste exactly. It is full of thought and excellent thought and not so beaten out as to be thin as air. It is not possible to condense what is already so condensed, as to be almost in the form of maxims. These quotations will give some idea of this very sensible production. "The system of christianity is more commonly assailed by *objections*; and to notice *one principal* train of these, will now be the first object. It will then be proper, in return, to state our objections against the oppositions to christianity, by exposing some of the *causes of unbelief*. Both these topics are extraneous to the evidences of christianity, properly so called; yet they are quite as important to the practical discharge of pas-

toral duty." * * * "There often are emoluments, or even direct rewards, for the votary of science; does this prove science to be craft, and its followers but empirics? Honors and wealth are frequently the portion of the soldier and the statesmen: shall we infer from this that patriotism is never disinterested, and has no moving obligation in itself? In short, virtue of every kind is allowed to have a fair claim, at least, to encouragement and recompence; but who will therefore argue, that virtue is base selfishness in disguise? As little may christianity, because there now are often secular motives to adhere to it, be accounted a fable, and its preachers and defenders be rated as impostors." We cannot assent, without some qualification to these remarks. "When in union with the civil power, and receiving its protection and support, some relaxation of discipline or of doctrine must usually be made in return, some concession to the fostering influence"—and "it is injured by alliance with the world." We object to them, because liable to be understood, as if they taught, that an establishment is of course, or almost unavoidably unfavorable to christian truth. We are decidedly favorable to the establishment in Great Britain, and as it existed in New-England, until within a few years, that is, that government should favor religion as they do education in almost all other States, and we think that such favor may be a great benefit to the Church and State, and no injury to either. We do not know (we trust not,) that our author is of a different opinion from us, but his remarks above quoted, may be so interpreted.

SELECTIONS.

THE PULPIT AND DESK.

[From the British Critic, April, 1838.]

Philip (in his life of Whitfield,) has no patience with human mediocrity. The natural and constitutional deficiencies of them that wait upon the altar, he scruples not to stigmatize as so many moral blemishes and failures. "Let the rising ministry,"—he exclaims—"take warning. Awkwardness in the pulpit is a sin—monotony a sin—dulness a sin—and, all of them, sins against the welfare of immortal souls. It is as easy to be graceful in gesture, and natural in tone, as it is to be grammatical. You would not dare to violate grammar. Dare not to be vulgar and vapid in manner." Alas! we greatly fear, that these solemn and sonorous denunciations will be received by many with an incredulous smile; and by others with feelings of despondency, rather than of emulation. Most deeply gratified, indeed, shall we be, if appeals like this, let them come from what quarter they may, shall be found to stimulate any portion of *our* "rising ministry" to the cultivation of an eloquence worthy of the pulpit. But still we utterly "despair the charm," as a thing of sufficient potency to banish all monotony, and dulness, and want of ease and grace from our churches. It really does appear to us, that, to achieve this consummation, would require a *regenerating* influence, almost as wonderful as that which was the perpetual theme of the mighty orator himself. Besides, we listen rather unwillingly and

distrustfully to these high-wrought speculations, on another account. Their tendency is, to exalt the Pulpit too far above the Desk ; to make the performance of man the very life and soul of all public worship ; and thus to "turn away the current" of our thoughts from the much more profitable exercise of still and quiet communion with God, in prayer. This, indeed, is the danger to be mainly apprehended from the contemplation of characters like Whitefield and the Wesleys. It is too apt to habituate the mind to the belief that God is chiefly, if not exclusively, sought in the fire, and the earthquake, and the rushing wind. It leads to the suspicion that, where there is no violent excitement—no heightened vehemence—no mastery exerted over the passions or the fancy—there can be no devotion, no zeal, no advancement in godliness, no effective working of the spirit of holiness and consolation. And if this persuasion should become predominant and overpowering, it needs must vitiate the whole spiritual temperament, and bring on, at last, an incurable distaste for all the sedate and tranquil offices of religion. In saying this, however, we desire not to be misunderstood. Nothing can be further from our thoughts than to speak, in terms of ungracious disparagement, of the mighty labours of these wonderful men. It is true, that, rightly to estimate, or to compare, the good, or the evil, that may have resulted from their goings forth, is a task which greatly surpasses all human sagacity and wisdom. But, even if it be granted that the preponderance of good has been unquestionably vast, it still must be remembered that phenomena, like these, are but of rare occurrence. They must be numbered among the deviations from the ordinary course of Providence. And, when they are gone by, the moral and spiritual destinies of man are left to the operation of a more uniform and peaceful agency. The revival—or the spiritual crisis—or the sudden shaking of the people—may do something towards stirring and refreshing, from time to time, the stagnant atmosphere of religion. But yet, after all, it is not to these that we principally trust for the moral sanity of the world. The virtue and influence of the *still small voice* succeeds, at length, to these commotions. And, so long as men have an ear to hear it, we do not well to be impatient for the return of a more tumultuous season.

NATIONAL EDUCATION,

[From the British Critic, April 1838.]

"The great secret in right training lies in the always regarding the child as immortal. The moment that this is kept out of sight, we scheme and arrange as though the child had to live only on earth ; and then our plans, not being commensurate with the destinies of their object, will necessarily be inadequate to the securing its good. Educate on the principle that you educate for eternity—otherwise it is impossible, that, with all your pains, you should produce a beneficial result. If you educate only for a time ; if you do not take care that every thing else shall be manifestly subordinate to preparation for an after-state of being ; you virtually press upon the young a lesson as to the importance of this world, irrespective of the next ; and they will not be slow in inferring,

however you may read them a lecture on religion, that you attach, in reality, a greater worth to earthly things, than you seem willing in theory to allow. Whereas, if you contrive to make it evident, throughout the whole process of education, that you have but one aim, and that the aim of fitting for death and for judgment, the strong likelihood is, that the child will become so impressed with the importance of this aim, as to acquire a habit of taking it for its own.

"We know, of course, what will be immediately urged against such a theory of education as this. We shall be accused of rejecting all knowledge which is not strictly religious, and of laying an interdict upon various acquirements, and still more upon various accomplishments. But the accusation is unfounded, and shows forgetfulness or ignorance of a great truth, namely, that religion adds a fresh interest to every thing worth knowing, and a fresh grace to every thing worth doing."—*Rev. H. Melvill's Sermon.*" * * *

"It has a plausible sound, in a parliamentary debate, when it is said, the schools shall be religious schools, the Bible shall be read, all children shall of necessity study it, except, perhaps, a few Roman Catholics or Jews, whose parents may object. But such kind of accommodation and concession falls very far short of the requirements which thoughtful religious persons are prepared to make. They choose that religion, the religion of Jesus Christ, in a distinct substantive form, should not be looked on as a collateral branch of tuition, an appendage in its train, but should form the basis and groundwork of the business of the schools. They will not submit "to substitute secular knowledge as the refining principle of the country, for the wisdom which is from above : or compendiums of political economy for the word of God."* They despise "those much vaunted systems which deal with the intellect and let alone the heart, or propose to polish the metal without attempting to refine it."† They require that in all education, the corruption of our nature, and the immortality of our souls, should be the first elements taken into account; and, therefore, they make the intellectual advancement of the pupil subordinate to his moral improvement; yet though subordinate, they would not have it overlooked, "for whatever principle serves to kill the lusts of the heart, serves to open the understanding too." "Man arrives at the highest intellectual elevation of which he is capable through the cultivation of his moral affections." The language of Scripture and the language of the world are opposed. "Wisdom, as understood in the Bible, is a principle of fear and love working in God's creatures. Knowledge, is a knowledge of God, of his nature and attributes, of his claims upon us and our duties to him; and other acquirements, even those upon which the world spends all its strength, are there sunk and disregarded, as vain."‡ The object of those who have hitherto been the chief promoters of education, has been to teach men to make a conscience of their ways, and to prepare and qualify them for that state which shall then only begin

* See an admirable Sermon by Rev. J. J. Blunt "Useful Knowledge no Substitute for Religious Knowledge, in a scheme for National Education." Murray.

† Sermon by Rev. H. Melvill. "Religious Education." Rivington's.

‡ Blunt's Sermons.

when the transitory things of this present world have all passed away. Nor will they for the hope of any temporal and intellectual advantages, forego any portion of this great and important design. For this purpose, to satisfy their own consciences that they may do the work of God, not deceitfully, but fully and effectually to the saving of souls, they must have all those manifold truths unfolded to the understanding of their pupils, so far as the wisdom of God has seen fit to direct.—“True,” say the advocates for the school of universal adaptation,—“true, have religious instruction as much as you please, but do not adopt any particular form of faith; take the general principles of Christianity which are best suited to a general plan of education; but do not obtrude on all scholars the particular principles of the Church of England;—be content with the general principles of the Church of Christ.”

“But I ask in the first place, how are these general principles *to be applied*; for it is with their application that we are here concerned?—I may have general notions of a house, but I must have a specific plan when I build one. I may have general notions of astronomy, but I must adopt a specific system when I teach it: and I may have general ideas of christianity, but I must prefer one mode of it to another, when I set myself to form a christian. But I would further ask, what those general principles of Christianity are of which we hear so much?—I find all Christians, to be sure, professing to acknowledge the Bible for their common authority: yet, whilst they do so, I find some denying their original sin; some the Godhead of the Son; some the need or efficacy of the atonement; some the influence, some the very being of the Holy Ghost. I find some declaring against the baptism of infants; some against elemental baptism at all; some against the Supper of the Lord, as commemorative of the *sacrifice* of Christ’s death. I find some for many sacraments; some for none whatever. I find some for an ordained ministry, as the covenanted channel through which God’s special grace has been conveyed to his people from the apostles downwards; and some for allowing any man to take the honour to himself *not* as did Aaron. Now I would know what kind of christianity that would be, and whether it would be of a kind to satisfy St. Paul, which must be so indefinite in its character, in its nature so abstract, as to be consistent with the suppression, for the sake of peace, of all mention of the corruption of man, of the Godhead of the Son, of the atonement of his blood, of the person and office of the Comforter, of baptism, of the Supper of the Lord, of a priesthood. Doubtless, as much as in us lies, we are to live peacefully with all men, but the restriction implies that peace, though more to be desired than gold, may like gold be bought too dear. If there are texts which teach concession, there are others (though in these days much less heard of) which teach steadfastness; though *unity* is the second thing in the world to long for, still *truth* is the first. But follow the principle out, and it would deprive us of the use of even Scripture itself as an element of education; for if no one mode of interpreting Scripture is to be resolved on, because there are those who do not allow that interpretation; so neither should Scripture

itself be *admitted* into our schools, because there are those who dispute its truths."—*Rev. J. J. Blunt's Sermon.*

LAST DAYS OF THOMAS PAINE.

It is a fact, and one which the world ought to know, that he expressed, near his close, the most decided disapprobation of those writings. A woman Friend, who visited him several times a little before his death, and contributed to his wants, informed the writer of this article, that his mind was in the greatest agony of any one she ever saw; that he was praying almost incessantly; that within four or five weeks of his death he wrote much, a very small portion of which she saw, and fully believes what he wrote was a recantation of his former published opinions. These writings, whatever they were, appear to have been suppressed. By what hand, or from what motive, must be left to conjecture.

Upon one of her earliest visits, he inquired of her whether she had ever read his writings or not. She told him she had, when she was young; and that fearing that some younger members of the family, who had seen her reading them, might be induced to follow her example, and thus experience the same evil effects which she found the perusal of them had produced on her mind, she ventured to burn the book, although it was not her own. Raising his hands he exclaimed, "If every one had done so, how much better it would have been for my poor soul!" He told her that sometimes when searching the New Testament for matter to cavil at, he was convinced of its excellency, that he was almost ready to abandon his infidel labour and become a christian. But the applause of his admirers urged him on. He declared that, if ever Satan had an emissary on earth, he was one. He acknowledged that he was a poor benighted creature, and just awakened to see his condition before he died. Being exceedingly anxious to receive some religious consolation, even at second hand, he sent for a minister of the Society of Friends, who resided in New-York, but happened at the time to be out of town. The message was repeated several times during the night, but the Friend had not returned; and, early on the next morning he expired.

SUNDAY SCHOOL UNION.

When we recollect that some have said that Episcopalian should not set up their Sunday School Union, because the American Union *could* and *would* supply all the wants of the Church—and when we call to mind that certain liberties have been taken with at least one Tract (the Dairyman's Daughter)—we are disposed to ask whether the books issued and given by the American Union for the reading of the young members of the Church, are calculated to promote those views of Christian truth which the Church maintains in her articles and liturgy? In the view taken by Bishop M'Ilvaine at the meeting of the Sunday School Union in 1835, we were much pleased to record the decidedly expressed opinion that he would not allow any dictation to him of the sentiments that should be inculcated upon the members of his flock, by those

who held sentiments and views opposite to his own. This we regard as open and manly. And this we hold as the true exposition of the Gospel doctrine—that to the support of evangelical truth, there must be the clear and unequivocal support of *one church, one faith, one baptism, one Lord*. If we are asked in what that one church consists, we say—that episcopacy is the leading and conservative principle of unity—that baptism means an initiation into visible communion with Christ through an authorised priesthood—that one faith necessarily implies one standard of doctrine, to be found no where but in the revealed word of God. Now, we ask, whether a set of books for the instruction of our youth should not embody these truths: and whether the books of the *American* (by what authority?) Sunday School Union do impart the instruction that *Episcopalians* desire for their children? The day has arrived when it becomes us more than ever to speak out at once and plainly. We ask then, do the books of the American Sunday School Union present those views of Christian doctrine which are sustained by the liturgy and articles of the Protestant Episcopal Church? There is a Sunday School Union of this Church—its publications are in conformity with her doctrines:—Should any who call themselves churchmen refuse that Union their support? The sentiment and feeling of the day is that the Protestant Episcopal communion is in truth advancing the true cause of evangelical truth:—Should those who talk and think so weaken this faith! We trust, not.

The grant of a kindly intended gift to New Albany has led to these remarks. We have no feeling but of gratitude for this expression of Christian love: but we ask Episcopalians if they have it not in their power to supply the schools of their own Church? Have they not sufficient esteem for their own communion to provide her with all she needs in these matters? If they have, is not this the day in which they should show their liberality and their attachment to the views they hold? If the truths of the gospel are to be proclaimed through the Church of the Gospel, then let those who regard themselves as in the *Church* of the Gospel, take care that they do not allow the *faith* of the Gospel to be held as of none effect.—*Utica Gos. Mess.*

A REMARKABLE ANECDOTE.

Lord Craven lived in London when the last great plague raged. His house was in that part of the town since called Craven Buildings. On that sad calamity growing epidemic, his Lordship, to avoid the danger, resolved to go to his seat in the country. His coach and six was accordingly at the door, his baggage put up and all things in readiness for the journey. As he was walking through his hall with his hat on, his cane under his arm, and putting on his gloves in order to step into his carriage, he overheard his negro (who served him as a postillion) saying to another servant, "I suppose by my Lord's quitting London to avoid the plague, that his God lives in the country and not in town." The poor negro said this, in the simplicity of his heart, as really believing a plurality of Gods. The speech however struck Lord Craven very sensibly, and made him pause, "My God," thought he, lives every

where, and can preserve me in town as well as in the country. I'll e'en stay where I am. The ignorance of that negro has preached an useful lesson to me. Lord, pardon that unbelief, and that distrust of thy providence, which made me think of running away from thy hand." He immediately ordered the horses to be taken from the coach, and the baggage to be brought in. He continued in London; was remarkably useful among his sick neighbours, and never caught the infection.—*The Protestant Magazine*, 1782.

EPISCOPACY AND A LITURGY.

It is as true as ever that the Church of England and Ireland is the bulwark of the Reformation, the special "pillar and ground of the truth," against Popery and all Protestant heresies. As Deists are indebted to a despised Christianity for the common blessings of humanity which like the atmosphere they cannot help enjoying, however they may hate the religion from which they proceed; so dissenting bodies of Christians in England and Ireland, little as they may know or be disposed to own it, are deeply indebted to the Church they are too much inclined to abuse, especially to the fence-work of its evangelical liturgy, for the conservation from the sap and tramp of heresy, all of those doctrines which they feel to be their distinctive treasure as Protestants and Christians. The time will come in this country, when other Christians besides Episcoparians—yea when multitudes, that shall have survived the efforts of heresy and division and novelty and fanaticism and insubordination, and shall have continued to be lovers of order and unity and sobriety and humility and truth, will bless God that one body of Protestant Christians continued to believe that, after all the inventions of men, no better way of governing the Church or of worshipping God therein had been discovered, than that which had been from the beginning, even the way of the first 1500 years, by Episcopacy and a Liturgy, and in spite of the charge of Popery, formality and of bondage to beggarly elements, continued to be Episcoparians, and worshipped God by forms of prayer which involved a continual confession by minister and people of all the great doctrines and duties of the Gospel.—*Gambier Observer*.

PARISH LIBRARIES.

Let a minister's library be established in every society, to be the property of the Church, but for the exclusive use of the ministers, to descend from him to his successors. This library should be composed of books, not for popular reading, but to aid the minister in his studies. Such books are expensive. The Theological student has access to them in the Seminary, but cannot purchase them for himself. The studious minister needs the works of learned commentators, Greek and Hebrew Lexicons, Dictionaries of the Bible, the most important systems of divinity, the works of the leading philosophers, statesmen and poets of the world. A few hundred dollars, expended by a church in this way, will be the means of blessing to the church, in all coming time. It can hardly be conceived what a comfort and refreshment it is

to a minister's mind, to find a library at his hand. There is hardly any way, in which each society in the land, could now spend a few hundred dollars more profitably, for the cause of Christ, than in establishing such a library. If a society is poor, let it set apart a small sum each year, for the purchase of these literary tools for their pastor, and they will soon see, in the strength and finish of his sermons, that the expenditure is not in vain. When the minister dies, or leaves, the library falls into hands of his successors, and thus is in its influence, perpetuated to the society. There are many conveniences a society had better forego than this. For with an able minister, the Church will go on and prosper, but without a pastor, well furnished for his work, all other means are comparatively useless. There are a few churches, which have already adopted this plan, and it is very desirable, that the plan should be nearly universal. There are but few congregations, who have not the intelligence to see the expediency of such an arrangement, and the liberality requisite to carry it into execution. Let a brief statement be read from the pulpit, by the pastor, and a subscription paper circulated through the parish, and a substantial foundation for such a library would at once be formed. A small sum then, each year, would add the valuable yearly publications.

The writer of this, during many years, experienced the advantages of such a library, and knowing how great these advantages are, he earnestly hopes the plan may be generally adopted.—*Religious Magazine.*

LETTER FROM BISHOP WHITE TO A COUNTRY CLERGYMAN ON
RE-BAPTIZING.

Philadelphia, June 18, 1827.

DEAR SIR:—I have received your letter of the 11th March. In answer, I shall here repeat the statement which I made to you at New-Milford. The last rubrick but one in the form for Private Baptism contemplates two causes of disqualification of an alleged Baptism, its not being with the element of water, and its not being in the name of the Trinity. It neither of these circumstances have been wanting, it is irregular in the clergyman to treat the alleged baptism as a nullity. It has been always held that one of the right steps to the interpretation of a law is early practice under it. At the time when our services were compiled, there must have been many who had been baptized by midwives, agreeably to the practice in the Roman Catholic Church, in cases of extreme danger; but after the reformation we do not hear of the ceremony being ever repeated on that account. After the government of the long Parliament, and that of Cromwell, and on the taking place of the Restoration, a very great proportion of the generation then existing must have been baptized by non-episcopal ministers; but no difficulty arose on that account. The question was never started until the latter end of the reign of Queen Anne, when the expectation of the Jacobites of the introduction of the pretender being very high, they perceived a use in stigmatizing the Hanoverian family as unbaptized Lutherans. It was a mere political expedient, and the effect of it was the meeting of the two Archbishops and the Bishops at Lambeth Palace, where they

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came to the following determination :—“ That lay-baptism should be discouraged as much as possible ; but if the essentials had been preserved in a baptism by a lay hand, it was not to be repeated. If a clergyman in the Church of England, were to refuse to receive a child so baptized, agreeably to the form of private baptism, he would subject himself to a prosecution. It is well known that several of the English Bishops, and that two of our own were baptized by non-episcopal ministers. According to the *contrary* theory, and considering the antiquity of the Roman Catholic practice, I see not what certainty we have of there being a bishop in the world duly possessed of the succession.

I remain with my best wishes,

Yours, &c.,
WILLIAM WHITE.

POETRY.

FOR THE GOSPEL MESSENGER.

ON LAYING THE FOUNDATION-STONE OF A CHURCH OR PAROCHIAL CHAPEL.

2 CHRON. vi. 38—40. 18.

This stone to Thee in faith we lay,
We build this temple LORD, to Thee ;
Thine eye be open night and day
To guard this house and sanctuary.

Here, when Thy people seek Thy face,
And dying sinners pray to live ;
Hear Thou, in heav'n Thy dwelling-place,
And when Thou hearest, O forgive !

Here, when thy messengers proclaim
The blessed Gospel of Thy Son,
Still by the pow'r of His great name
Be mighty signs and wonders done.

Hosanna ! to their heavenly King,
When children's voices raise that song,
Hosanna ! let their angels sing,
And heav'n with earth the strain prolong.

But will, indeed, JEHOVAH deign
Here to abide,—no transient guest ?
Here will the world's REDEEMER reign,
And here the HOLY SPIRIT rest ?

That glory never hence depart !
Yet choose not, LORD, this house alone ;
Thy kingdom come to every heart,
In every bosom fix Thy throne.

RELIGIOUS INTELLIGENCE.

Day of Humiliation and Prayer.—It was observed on the 27th Sept., by appointment of the City Council, in reference to the prevailing epidemic. The Ash-Wednesday service, (there could have been none more appropriate) was used by appointment of the Bishop, and sermons were delivered in all our churches. Can it be possible that at this time, when divine providence is so impressively calling men to serious reflection, and on this very day set apart for religious duties, some individuals were absorbed as usual by business or worse, recreating themselves in one or the other ways in which a holyday (alas that the very meaning of the term is perverted) is spent by too many? We hope we have been misinformed.

General Convention of the Protestant Episcopal Church.—Its stated triennial session was opened at Philadelphia, on the fifth Sept., after divine service, a sermon from the assistant Bishop of Va., and the administration of the holy communion in which participated a large number of clergymen, and laymen, the two houses were duly organized. In the upper house were all the Bishops, (16,) and in the lower, representatives from 25 dioceses, about 65 clerical, and 48 lay delegates. Three new dioceses, (Louisiana, Florida and Indiana) were received into the confederacy. Our church is now organized into dioceses in all the States (except Missouri) and in one of the Territories. In the state, and the territories (viz. Wisconsin, Iowa and Arkansas not yet organized as dioceses,) the jurisdiction over the members of our church is assigned to the *Missionary Bishops*, whose salary (only \$2,000) is paid by the *Missionary Society*.

The change in the constitution to warrant the division of a diocese when it becomes too large for a single Bishop, was duly ratified, and consent was given to an act of the diocese of New-York, for the division of that diocese, so extensive in territory, and having about 240 clergymen and congregations.

The canon respecting those who have been Ministers of other denominations was altered so as to prevent their being ordained at an earlier period after application than six months. Another canon was altered so as to require for the dispensation as to time and certain literary qualifications in the case of a candidate the consent of a majority of *all* the members of the standing committee. A resolution was passed to authorize until the next meeting of the convention, the use of a translation into the German language of the Book of Common Prayer, which has been prepared for the Protestant Episcopal congregation of Germans in New-York. The addition to a note in the calendar respecting Easter was finally ratified.

The report on the *state of the Church* represented the number of persons ordained, of churches consecrated, of new congregations and of candidates for the ministry received, since the last triennial convention to have been considerable—and our missionary Bishop who made a visitation to the North-Western and South-Western states and territories reported a great desire for the services of our church, not only on the part of those who had been educated in its principles and accustomed to its

ritual, but of others who had but recently became acquainted with its doctrine, discipline and worship.

The report on the *Theological Seminary*, stated that that institution had supplied the church with many efficient ministers, some of them in elevated stations, and others most usefully employed as missionaries—and that to this and the diocesan Theological Seminaries must be attributed the gratifying fact, that the disproportion between the number of our clergy and laity which some years since was constantly increasing, has of late been progressively diminishing. The number of students has greatly increased, and it is probable will do so more and more. The financial condition of the institution is however very discouraging—a great part of its capital fund having been expended to meet its immediate wants. It was resolved for the increase of its income, to have an annual collection in every church until an expected legacy is received and the capital otherwise enlarged.

From the report on the *Missionary Society*, it appeared that notwithstanding the diminished resources of many of its patrons, owing to the late pecuniary derangement, its revenue was large, and much larger than it was at the time of the last triennial report, being more than twice as much; that it had many missionaries in our own country—and some in the three other continents—that their reports were encouraging and that good had been done or was anticipated, and that few if any changes in the constitution or conduct of the Society, at this time, would be expedient. A motion for inquiry was made and very ably sustained (by one of the delegates from South Carolina*) as to the expediency of diminishing the amount applied to Foreign Missions, so as to increase that for missions in our own large country—and of having one committee instead of two charged with the missionary operations. He made some suggestions also as to modifying those expressions in the constitution which are liable to be misunderstood, as if they represented the obligation of imparting the gospel to those at a distance as not having been *heretofore* properly recognized by us, and as equally binding with that of providing for the spiritual wants of one's own house and country—but the motion was negatived.

A very interesting report was received from the conservator appointed by the convention of 1835, (the Rev. Dr. Hawkes) from which it appeared that he had collected a large body of materials for the history of our church in this country, and in particular fifty bound folio volumes of manuscripts, which he had in person procured in England, through the kindness of the Archbishop of Canterbury, the Bishop of London, and the governors of "the Society for Propagating the Gospel in Foreign Parts." The Lambeth Library, and other repositories of Books and documents, were opened to him free of expense. There was an accompanying letter from the Archbishop, expressive of his deep interest in the welfare of our Church, (he says, "I trust that the relations now subsisting between the two Churches mother, and daughter, will continue unimpaired to the end of the world,") and great regard for our late senior Bishop—a resolution was adopted, requesting the Rev. Dr. Jarvis and the Rev. Dr. Hawkes, to allow themselves to be considered historiogra-

* Rev. A. Converse,

phers of the Church—the former to prepare a history of the Christian Church in general from its date, for doing which he is understood to have ample materials gathered in Europe by himself, and the latter to set forth a history of the Protestant Episcopal Church, in these United States. The 1st volume of this work relating to Virginia, is already published, and it is understood that the 2d and 3d volumes are ready for publication, as will soon be the 4th. As connected with the history of our Church in *South-Carolina*, we understand the indefatigable historian has obtained manuscripts of letters from Commissary Garden and other documents which fill a folio, and must be a valuable addition to the materials we already have. A resolution was passed expressive of the sense of the General Convention, as to the importance of the christian education of our youth, according to the principles of our Church. The house of Bishops nominated to the house of Clerical and Lay deputies as a Missionary Bishop, for Arkansas, the Rev. Leonidas Polk, of Tennessee, and by the latter house, ballot being had, he was duly elected, and the testimonials necessary to his consecration, signed. The same canonical document was furnished for the Rev. Alonzo Potter, D. D. of New-York, recently elected assistant Bishop by and for the Diocese of Massachusetts.

For the less important acts and the business details of the Convention, we refer the reader to the journal which will be published as usual. At the close of the session the pastoral letter from the house of Bishops was read, (not as usual by the President of that house, owing to his impaired voice, though it is understood to have been principally prepared by him) but by the Bishop of New-York. After a review of the state of the Church and the proceedings of this Convention, it suggests valuable counsel as to the mutual deportment of the members of the Church, and as to their conduct towards christians of other denominations.

General Theological Seminary of the Protestant Episcopal Church.—The stated triennial meeting of the Board of Trustees, was held at New-York on the 30th August, and by adjournment, on the 1st and 3d September. There were present 4 of the Bishops and members of the Board from 3 dioceses, New-York, Connecticut, and South-Carolina. The existing confidence in the faculty; the recent *annual* meeting and other circumstances unknown to us, may have been the causes of the absence of so large a number of the Trustees. We are unwilling to suppose, apathy in relation to an institution so identified with the prosperity of the church, and the large success of that cause, (the Missionary) which at this time engages so much the solicitude and liberality and efforts of our whole communion. The report to be submitted to the General Convention was ratified and resolutions for the increase of the income adopted. The discipline of the institution had by recent acts of the board, been taken in some measure, out of the hands of the faculty, but at this meeting some of those acts were modified. The resignation of one of the faculty, to whom in this capacity and as a munificent benefactor, the seminary was largely indebted, was tendered,

but we are happy to be able to state, was not accepted, and was subsequently withdrawn.

On the 7th September, at Philadelphia, the Alumni held their triennial meeting, more than 20 were present. Why their public exercises were omitted, we have not heard, but their meeting was no doubt mutually gratifying and adopted to promote the welfare of their Alma Mater, and of the church to whose service they are now consecrated.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The Board of Managers, had several meetings during the session of the General Convention,—their report to be laid before that body, was duly ratified—a document full of research and highly interesting, on the state of Christianity in some heathen (so called) regions, was presented from a committee of which the Rev. Dr. Jarvis, was Chairman. The unconstitutionality of an appropriation of the Board, having been *impliedly* declared by a vote, a question arose as to the receiving it back, on the tender of the worthy individual to whom it had been made—but the embarrassment of all parties was happily removed by a generous individual who transmitted, anonymously, through the post office, the amount \$1000 as a gift to the Right Reverend Gentlemen, who had returned the supposed unconstitutional appropriation. It has occurred to us that as one meeting of the Board, decided the appropriation to be constitutional, and a subsequent one, that the same was unconstitutional, the matter might have been well referred to the constituents of the Board, viz., the General Convention. That body are alone competent to *decide*, as to the constitutionality of any proceeding of the Board. The triennial sermon in favor of the Society, was preached by the Bishop of Tennessee, at a subsequent meeting, addresses of like character were made by six of the Bishops, and at a third meeting, by some of the Missionaries, both domestic and foreign. Collections were made for the society on two of these occasions.

General Sunday School Union of the Protestant Episcopal Church.—A meeting of the Board of Managers was held at New-York, on the 30th Augst, and there were present the Bishop of New-York, and members of the board, from New-York, Connecticut, Vermont, New-Jersey, and South-Carolina. The report to be submitted to the triennial meeting of the Society was duly ratified, and the expediency of having the devotional offices, prepared under the sanction of each diocesan, (as they now are) or of the "House of Bishops," being duly considered and discussed, the former was deemed the preferable arrangement.

The triennial meeting of the Society was held at Philadelphia, on the 7th Sept., and by adjournment on two other days.

The expediency of bringing the Society into a connection with the General Convention, similar to *that* of the Missionary Society, with the said body, was discussed and indefinitely postponed. It was maintained, on the one hand, that this was now a *voluntary* Society, and not a Church Society, and therefore wrong in its very foundation. Neither the predicate nor the conclusion was conceded on the other side, and it was held, that it was now just as much a *church* society as the Missionary

Society, for by the constitution the Bishops presided—they, ex-officio, were of the “Executive Committee,” and a majority of the same, and moreover, no measure could be adopted, without concurrence of the Bishop or Bishops, the Clergy and the Laity present at each meeting. No additional check seemed necessary, or indeed practicable. At a very large meeting of the Society, and of the public who were invited, addresses were made by two of the Bishops, and one of the addresses having been in manuscript it is expected will be published in the *Sunday School Visiter*. A collection was then made for the Society.

Christian Education.—By the recommendation of the General Convention an informal meeting of the members of that body, and of others who deemed the subject important, was held in Philadelphia on the 13th September. Resolutions expressive of the expediency and obligation of connecting with physical and intellectual, christian education, and of the importance of the moral and religious training of the young to the Church and to the country were passed. The addresses from several of the Bishops and Clergy, were instructive and persuasive, and commanded profound attention and cordial satisfaction. It was remarked that he who provided for the wealth of his son, but not for his morals, only provided for *his* ruin and for the injury of the community—that law could not, nothing but a christian education could, create a sound public sentiment, and that public sentiment habitually made bad laws,^{*} and rendered nugatory good laws,[†] even if it did not formally repeal them,—that it was high time for Christians to found schools, as infidels had done so, (it might have been added, that an infidel school amply endowed was now rising up in that very neighborhood) and that it surely could not be considered sectarian in our Church to have her institutions of learning, when almost every other denomination among us had theirs, and some of them illustrious by their antiquity—their endowment and their usefulness. The meeting was favored with an essay from the Rev. Dr. Muhlenburg, who by his successful christian institute has the high satisfaction and honor of practically illustrating and recommending this object,—of, we had almost said, unparalleled importance.

Bishop White Prayer Book Society.—On one of the evenings during the late session of the General Convention, at a public meeting, the claims of this valuable institution, in whose success every diocese is or ought to be interested, and indeed every admirer of the Prayer Book, (and we might almost ask who is not) were set forth in several addresses from four of the Bishops and two of the Clergy. Several facts illustrating both the conservative and missionary influence of the Book of Common Prayer were stated, and the eulogies on so worthy a subject were highly interesting. A collection was made for the Society which we hope was large, as the demand for this charity far exceeds the ability of meeting it. The Bishop of Michigan stated, that of 800 Prayer Books sent him, not one was left.

* For example the laws allowing and indeed inviting to the violation of the Sabbath.
† For example the laws against duelling.

Bishop Kemper.—We understand that this Right Rev. Gentleman, has, after mature deliberation and conference, declined to accept the Episcopate of Maryland, and to the great joy of the members of our Church in the regions North West, will remain a Missionary Bishop.

New York.—A special Convention was held on the 22d August, when it was resolved, that it was *expedient* to divide the diocese into two parts as nearly equal in territory and number of Clergymen as conveniently it could be. Another special Convention was held on the 11th September, (when the constitution having been altered by the General Convention, then in session, so as to allow of the division of a diocese) an act was passed to divide, and this act having been consented to by the General Convention (as is indispensable according to the constitution) the proceeding is now consummated. The Bishop has chosen the Easternmost diocese, and a Convention of the westernmost is called to organize, elect a Bishop, &c.

Louisiana.—The primary Convention was held April 28th,—present 2 Clergymen, and 4 Laymen, representing 3 parishes. A constitution was adopted and a resolution passed to solicit the admission of that Church into union with the General Convention.

Sir Christopher Wren.—This epitaph in latin, is inscribed on a plain marble slab, over the entrance of the choir, in St. Paul's Church: "Beneath, lies Christopher Wren, the architect of this Church, who lived more than ninety years, not for himself alone but for the public. Reader, do you seek his monument, look around."

Ring in Marriage.—It is (says a late writer) a constant remembrancer of a *circle* of duties never to be interrupted—never to be modified.

Vocal Music.—Singing is taught scientifically in the Clergy Orphan School, in the National Society's Central School and many others, and may be considered now as a branch of the national education of Great Britain.

Exclusive use of Churches.—In the House of Lords, a bill is under consideration, for preventing the holding of Vestry or other meetings in the churches, not being for the purpose of divine worship—as a scandal to religion, and because great inconveniences have resulted from the contrary permission.

Moderate Clerical Compensation.—I have known most worthy and devoted brethren laboring quietly, year after year, upon a stipend of \$150 and one such with a wife and three children, and having the care of three small parishes, and all too without a murmur. I well remember putting to him the question :—"dear brother, *how* do you live on this salary?" His answer, which I need not now detail at length, was in the

very spirit of the tent-maker of Tarsus, who labored with his own hands as occasion required, that he might not be burdensome to the Churches. I have seen in years past, and years now passing, many a beloved brother thus enduring hardness as a good soldier of Jesus Christ: and I testify that these brethren are by no means exclusively those who have been introduced to our ministry by a "dispensation," but those in many cases whose liberal and varied attainments have been consecrated, and made meet for the master's use.—*Gam. Obs.*

General applicability of our Prayer Book.—I feel constrained to testify moreover, that in my humble view, there is a most peculiar adaptedness in our Liturgy and Ministry to the humblest grades of intellect, and the least cultivated classes in society, as well as to the highest and most polished. I always hear it with pain, because I believe it to be not only a misconception, but a dangerous practical error,—that the Episcopal Church is only adapted to the higher and more cultivated classes in society. On the other hand, with sanctified learning and earnest and zealous piety, and zeal, (and of such God be thanked we are from our Seminaries having more and more, from year to year,) I believe the Episcopal Church of all others, the best adapted to every grade of society. I would carry our Bible, and our Ministry, and our Prayer Book into the humblest and remotest cabin and cottage of the land, or the obscurest lanes of our great cities, and wherever there are minds and hearts to be acted upon, there with God's blessing, I would look for results, which I could not expect to realize in connexion with any other means.—*Gam. Ob.*

Idolatry.—If a man look no higher than his *money* for his enjoyments, his money is his God.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.—The Librarian reports as presented by the Rev. Jasper Adams, D. D.:—Annals of Education 4. vols. 8vo. State Lunatic Hospital Reports at Worcester Mass. 1. vol. Augustin's Meditations, 1. vol. Views of Theology, 8 Pamphlets.

CALENDAR FOR OCTOBER.

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| 7. 17th Sunday after Trinity.
14. 18th Sunday after Trinity.
17. Anniversary of the Society for the relief of the Widows and Orphans of the Clergy of the P. E. Church. | 18. Anniversary of the Orphan House.
St. Luke the Evangelist.
21. 19th Sunday after Trinity.
28. 20th Sunday after Trinity, and St. Simon and St. Jude. |
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ERRATA.

Page 227, of this number, line 10 from end, for "fervent," read the fewest.

" 230, line 6 from end, for "these," read thrice.

" 231, " 4 from end, erase "of."

" 237, " 2 from top, for "the spirit," read those spirits.

" 305, " 14 from end, insert "Southern Churchman."

September No.

Page 210, line 4 from end, for "inviting," read inciting.

" 219, " 26 from top, for "a better," read in better.

" 221, " 28 from end, for "as," read or.

" " 15 from end insert "for," before the.